

This Shabbat is the 122nd day (of 383); the 18th Shabbat (of 55) of 5765
וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזִכְרוֹן וְיִזְכְּרֶתֶם אֹתוֹ יוֹם לְהָאָהָר... שמורת יב"ד

Big things; little things

This month is YOURS... Mitzva to make the Jewish Calendar. Rashi's favorite as the starting point of the Torah, had it not been for the need to include B'reishit, etc. What else did you expect in the lead tidbit for Parshat Bo.

The big things of this mitzva include the process of Kiddush HaChodesh in the time of Sanhedrin (past and future). The details of eye-witness testimony to the first visibility of the lunar crescent. Traveling to Jerusalem to testify even on Friday night. The significance of the sanctification of the first day of the month to the sanctity - and very existence - of the Chagim and Yamim Nora'im. The fact that Kiddush HaChodesh was a major target of the Greek persecution of the pre-Chanuka era. The big things. Sanhedrin. Beit HaMikdash. Korbanot.

But there are little things too. And these can be and should be very special to each of us. Do you know today's Hebrew (Jewish) date? Do you mark your family members' birthdays on the Jewish calendar (in addition or not to the secular date)? And here's another "little" thing for those of us living in Israel - How do you date your checks? We can look at it like this: What G-d was saying to the Jewish People while we were still in Egypt was that as a nation - His nation - we will have a distinct calendar. We will remain cognizant of the world around us and their way of reckoning time, but the Jewish Calendar is a Divine gift from G-d to us. It is so much ours, that if and when we make a mistake in declaring the "wrong" day as Rosh Chodesh, G-d (so to speak) throws His calendar out and takes our flawed one instead. That's a big thought again, but let's refocus on the little things. Does it not behoove us to know the Jewish Calendar well, because G-d gave it to us. Our very first mitzva as a new People. Does it not behoove us to celebrate our birthdays in the Jewish Calendar that we got from the One who also gave us Life? And what a special idea to fulfill a little of HaChodesh HaZeh Lachem every time we sign a check. How about it?

Word of the Month



A weekly feature of Torah Tidbits to help clarify practical and conceptual aspects of the Jewish Calendar, thereby better fulfilling the mitzva of HaChodesh HaZeh Lachem...

Molad of Shvat was Mon. Jan. 10, 3:51pm Israel time. First Kiddush L'vana (3-day opinion) is Thu night Jan 13 weather permitting.



Motza"Sh will be popular for KL for those who [1] prefer (or insist) on Motza"Sh AND [2] aren't strict about the 7-day opinion. Strict 7-day after the molad people will have their first op on Mon. night, Jan. 17, eve of the 8th of Sh'vat.

Deadline for KL this month is Tue. Jan.25 (TU BiShvat) at 10:13am - meaning all Monday night, Leil TU BiShvat. That means that Motza"Sh B'shalach (Shira) is okay, but since it is the eve of the 13th of the month, one shouldn't wait for Motza"Sh, but rather take an earlier opportunity. It is okay (except for strict GR"A people) to wait earlier in the month for Motza"Sh, i.e. this coming Sat. nite, which is only the eve of the 6th.

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Candle Lighting and Havdala Times
Standard (Winter) Time

Correct for TT 651 • Rabbeinu Tam (I'm) - 6:15pm

4:22pm	Jerusalem	5:37pm
4:41pm	Gush Katif	5:42pm
4:37pm	Raanana	5:38pm
4:38pm	Beit Shemesh	5:38pm
4:37pm	Netanya	5:38pm
4:38pm	Rehovot	5:39pm
4:17pm	Petach Tikva	5:38pm
4:37pm	Modi'in	5:38pm
4:39pm	Be'er Sheva	5:40pm
4:37pm	Gush Etzion	5:37pm
4:36pm	Ginot Shomron	5:37pm
4:22pm	Maale Adumim	5:37pm
4:28pm	Tzfat	5:34pm
4:38pm	K4 & Hevron	5:38pm

Ranges are THU-THU 3-10 Shvat (Jan 13-20)

Earliest Shacharit - 5:46-5:45am
Sunrise - 6:40-6:38am
Sof Z'man Sh'ma - 9:13-9:14am (8:26-8:27am)
Sof Z'man T'fila - 10:05-10:06am (9:33-9:35am)
Chatzot (halachic noon) - 11:48-11:50am
Mincha Gedola (earliest Mincha) - 12:18-12:21pm
Plag Mincha - 3:52-3:57pm
Sunset - 5:01-5:07½pm (4:56-5:02pm)

In the Wolinetz Family Shul
OHHEL SHMUEL (entrance floor)
Shabbat afternoon shiur 3:15pm
Phil Chernofsky
Mincha 4:15pm
Motza'ei Shabbat, 8:30pm
Rabbi David Schallheim

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Bo Stats

15th of the 54 sedras; 3rd of 11 in Sh'mot

Written on 205.67 lines in a Sefer Torah, rank: 24

14 parshiot; 8 open, 6 closed

106 p'sukim - ranks 29th (7th in Shmot)

tied with Toldot & Vayigash; larger than each one

1655 words - ranks 21st (5th in Shmot)

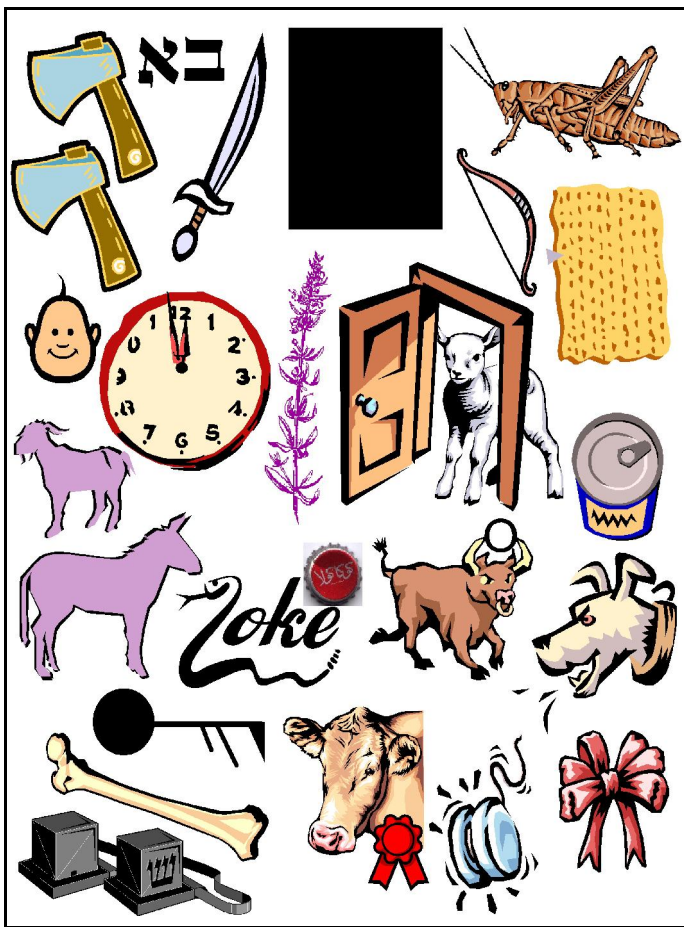
6149 letters - ranks 20th (6th in Shmot)

Rise in rankings from p'sukim to words & letters is a result of BO's p'sukim being much longer than average for the Torah (longest in Sh'mot).

Mitzvot:

BO has 20 mitzvot; 9 positive, 11 prohibitions

The previous 18 sedras (i.e. the last 4 in D'varim, 12 of B'reishit, and the first 2 of Sh'mot) contain a total of 5 mitzvot. After a long break, mitzvot are back!



Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-count of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition). X:Y is the perek and pasuk from which the mitzva comes.

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Kohen - First Aliya - 11 p'sukim - 10:1-11

[P> 10:1 (11)] G-d once again (pre-viously with Frogs and "Dever") sends Moshe to Par'o (in his palace) to warn about the Locust.

SOT The signature of this week's sedra - BO EL PAR'O is a phrase that occurs three times, each as an introduction to one of the Plagues. Specifically, G-d said to Moshe to "come before Par'o" for the middle plague of each 3-plague set - FROGS, DEVER (animal disease), LOCUST. Baal HaTurim points out that when G-d sends Moshe to the royal palace, He uses the term BO. When He sends him to the river to find Par'o there, He uses the term LEICH.

This time, however, it is with the additional statement that G-d has hardened Par'o's heart so that His wonders will be evident to all, and that all will know Him. Moshe and Aharon warn Par'o of the potential devastation (the description of which is noticeably longer than for other plagues). Par'o's servants (advisors?) pressure Par'o into agreeing to release the People. Par'o offers Moshe the adults. Moshe's reply (which becomes a Jewish hallmark for the ages - pun intended) is that our religious experiences must include ALL Jews, young and old. (Judaism places a premium on Chinuch.) The continuity of Judaism depends upon the relationship of one generation to the next. Par'o rejects this and expels Moshe and Aaron from his presence.

Locust were sent by G-d to punish Egypt by devouring the produce of the land. This was "measure for measure" punishment for the excessive field and planting work that Par'o imposed on the People of Israel in order to demoralize them and to prevent them from having a normal family life.

Commentaries point out that Par'o and the Egyptians continually "overdid" their oppression and enslavement of the Jews. Even if we were to suggest that punishment is unfair to those who were acting according to G-d's wishes, so to speak, and carrying out His Plan, it is for the excesses that they are being held strictly accountable. "Yes, I told you to rough them up, but I never said anything about beating them so mercilessly." (This does not mean to suggest that people who "play a part in G-d's plans" are not held account-able for their "regular" actions. They are. But there is special emphasis on the excesses. Having the people slave at making bricks is one thing. With- holding straw for the purpose is excessively cruel. Etc.)

On the other hand, the excessive cruelty of the Egyptians is partially responsible, so to speak, for G-d's switching to His Midat HaRachamim in judging the people, from the Midat HaDin which might have kept us in Egypt longer. The original prophecy to Avraham Avinu called for 400 years. Actual time spent in Egypt (not even in slavery) was "only" 210 years. The inclusion of the years from Yitzchak's birth is (can be seen as) a result of the excessive harshness of the Egyptian experience.

Levi - 2nd Aliya - 12 p'sukim - 10:12-23

[S> 10:12 (9)] G-d tells Moshe to raise his hands over the land. Moshe raises his staff and the locust come. So overwhelming is this plague, that Par'o "hurries" to call for Moshe and Aharon, admits to them that he has sinned, and asks them to pray for the removal of this terrible plague. Moshe does so, and a "reverse" wind causes the locust to disappear completely. G-d once again hardens Par'o's heart.

[P> 10:21 (9)] Plague #9 - Darkness (just like #3 - Lice and #6 - Boils) is brought without warning.

The thrice repeated pattern is (1) find Par'o at the Nile and deliver the warning, (2) go to his palace and bring the warning "closer to home", and (3) twice-warned is sufficient; he won't let the People go, bring the next plague without additional warning. Additionally, there is an escalation in severity from the first to the second to the third plague in each set of 3 plagues.

Darkness, an unusual, unnatural, tangible darkness (not merely the absence of light), descends upon the Egyptians for a paralyzing 3 days (Rashi indicates that it was of a duration of six days). In the Jewish neighborhoods, there is light.

Let's define "natural" darkness as the absence of light. Consistent with the other Makot, the plague of Darkness was not natural. Some of the unnatural qualities of the Darkness of Egypt was that it was substantive, and that lighting a fire would not dispel it. This was a supernatural darkness. Perhaps, a darkness like pre-Creation darkness. Along these lines - but different - is an explanation attributed to the Vilna Gaon. Darkness as well as Light is a creation; it is not just the absence of light. One of the laws of nature that G-d created is that light dispels darkness. During Makat Choshech, nature was turned upside-down and darkness dispelled light.

SDT *"Man did not see his fellow, nor did a person rise from his place..." The Chidushei HaRim writes that this is a description of the worse kind of darkness in human life, when a person does not see the suffering of his fellow. Not only does he not extend his hand to help the other, but the ultimate result is the inability of the individual to even help himself. The People of Israel had light throughout their dwellings. May we always be able to see the plight of our fellow Jews and respond with acts of Chesed worthy of our Heritage.*

Shlishi - 3rd Aliya - 9 p'sukim - 10:24-11:3

Par'o calls for Moshe and tells him to go, even with the children, but to leave the livestock behind. Moshe insists that ALL will leave.

SDT *Moshe's words to Par'o are: "We will also take our animals with us, for from them we will take to serve G-d." The plain understanding of the pasuk is that Moshe was referring to korbanot, sacrifices. The Malbim has another beautiful interpretation of Moshe's statement to Par'o. "From the animals we will take lessons in how to serve G-d - from the cat we will learn modesty, from the doves fidelity, from the ants industry and honesty, etc." Had we not received the Torah, which teaches us proper conduct, we would learn these lessons from our animals. (And even with the Torah to teach us, we can see practical examples of its lessons in nature.)*

Par'o once again refuses, and this time he threatens death (he had Moshe's in mind - G-d "took it" in a different way) if he sees Moshe again. He thus inadvertently prophesies his own death. This is part of the "topsy turvy" aspects of the Exodus.

[P> 11:1 (3)] G-d "reminds" Moshe that there is one more plague (the "real" one; the one that was presented up front, the one mentioned before all of the others) and then Par'o will send the people on their way.

G-d tells Moshe to tell the people to "borrow" things from

their neighbors. He says that the people will miraculously feel kindly towards the Jews (even though the Jews are responsible, in the eyes of the Egyptians, for the hard times they have been suffering). G-d even implanted in the eyes of the Egyptians an admiration and respect for Moshe.

Rashi points out the unusual way that G-d instructs Moshe to talk to the people. He says, "please". DABER-NA. Rashi explains that G-d did not want Avraham Avinu to "complain" that the oppression prophesied should come true, but not the promise of leaving Egypt with great wealth. Hence, Moshe, please speak to the people and have them take from the Egyptians...

Targum Onkeles, on the other hand, translates NA as NOW.

R'vi'i - 4th Aliya - 27 p'sukim - 11:4-12:20

[S> 11:4 (5)] Moshe says, in G-d's name, that He (G-d) will kill ALL Egyptian firstborns, that the screaming from the killings will be unprecedented, and that in total contrast, utter tranquility will reign in the Jewish area.

[S> 11:9 (2)] G-d says that Par'o will once again refuse even this threat, so that the full course of wonders and miracles will benefit the People of Israel.

SDT *One commentator says that Moshe was distraught by the extent to which Par'o went in his refusal to let the People go. Such dedication to wickedness in the face of such devastating punishment was truly disheartening to Moshe. How can the power of evil be so strong? How can someone fight against it and hope to win? G-d's answer was that it was He Who hardened and strengthened Par'o's heart. Left on his own, Par'o would have given in long before. Theoretically, G-d could do this to punish us, but in this case it was for our benefit.*

SDT *The S'fat Emet marvels at the fact that only G-d would give the power to a wicked person to oppose Him. Why would G-d give Par'o the ability to defy Him? In order to bring about the marvels and wonders of the Exodus, so that the People of Israel shall know beyond doubt that G-d has taken them out of Egypt.*

SDT *The Torah describes the tranquility of the Jewish area with the statement "a dog didn't even bark". Dogs usually sense death and instinctively react. To highlight the contrast between the Egyptians and the Israelites, the dogs were miraculously silent. In "tribute" to the dogs for their role in bringing greater honor and appreciation to G-d on the night of the Exodus, the Torah rewards them by telling us (elsewhere) to throw our "treif" meat to the dogs. (This applies only when a forbidden food is NOT also forbidden to derive other benefit therefrom - in which case it must be discarded without any benefit whatsoever. Feeding one's own animals, or even animals in the wild is considered HANA'A, benefit.) Thus we have an unusual lesson in HAKARAT HATOV, acknowledging the good that another does for you.*

SDT *"No dog wagged its tongue" - The Chidushei HaRim sees this as a reference to the terrible sin of Lashon HaRa, gossip and slander. It can be said that Lashon HaRa caused us to be enslaved in Egypt. The Torah tells us that Yosef brought evil reports about his brothers to their father Yaakov. Their hatred for him resulted in his descent to Egypt and subsequently brought everyone else down there. Secondly, it was the Lashon HaRa of Datan and Aviram who informed on Moshe to Par'o, that he (Moshe) had killed an Egyptian, that*

put Moshe's life in grave danger. [And gave Moshe the sinking feeling that the People were not worthy of redemption, if there was among them people like Datan and Aviram.] Redemption could not (would not) occur unless we had "straightened out our act". The Midrash tells us that the Jews in Egypt managed to keep the secret of the reason for our "borrowing" Egyptian vessels from our neighbors, for twelve months! A people who can manage not to divulge this information for a whole year has succeeded in purging itself of the temptations of R'chilut & Lashon HaRa, and merits redemption.

[S> 12:1 (20)] G-d commands the setting up of the Jewish calendar [4,A153 12:2]. (Lots on this mitzva often in TT)

He then commands the taking of a lamb or goat for each household (or so). The animal was to be taken on the 10th of Nissan (this rule was for "Pesach Mitzrayim" only, and not for future Pesachs; therefore it is not counted among the mitzvot of the Torah) and held for the 14th of the month, when it was to be slaughtered in the afternoon [5,A55 12:6]. Its blood was to be smeared on the doorposts and lintel (only that first Pesach). The sacrifice is to be eaten on the night of the 15th of Nissan [6,A56 12:8], having been roasted, with matza and maror (this being part of the mitzva "for the generations", but not counted separately among Taryag); that is, neither cooked nor partially done [7,L125 12:9], but roasted whole. No part was to be left over until morning [8,L117 12:10]; any leftovers were to be burned [43,A91 12:10 - not counted from Parshat Bo]. It was to be eaten with "belt tied", in haste, ready to leave (these details are for Egyptian Pesach only).

MITZVA WATCH

Korban Pesach is a kind of rare example of a piece of text in the Torah that mixes episode with mitzva. Much more often, we find either/or. It is a bit confusing to distinguish between the details of the mitzva of K.P. for all generations and those elements of the story of the Exodus which were meant only for that first Pesach. In fact, it is not just confusing; it is impossible to accurately differentiate between the two categories of details... WITHOUT the Oral Law. The Talmud informs us as to what constitutes the mitzva of K.P. The Written Word is not complete. Our Torah consists of two inseparable parts - the Written Word and the Oral Law (embodied in the Talmud and other sources). This is a fact that is reinforced over and over again throughout the Torah. If one attempts to understand the Written Word without the Oral Law and Tradition, there will be confusion at best and distortion and perversion of G-d's Word, at worst.

Then G-d will "pass through" Egypt on that night, kill the firstborns, and "pass-over" the Jewish home with the blood-marks. This shall become a holiday for all generations. Matzot are to be eaten for 7 days and on Erev Pesach, Chametz is to be eliminated from our homes [9,A156 12:15]. (Eating Chametz on Pesach is a rejection of membership in Klal Yisrael, hence the punishment of "excision".)

The basis of Yom Tov is set down in 12:16 — specifically that Melacha is prohibited, as it is on Shabbat, with the exception of "that which is needed for food".

The Oral Law and Rabbinic legislation combine to define

that which may be done on Yom Tov. It is far more complicated than the pasuk seems to indicate. Logic cannot always explain the way things work out. For example, picking a fruit from a tree (to eat the fruit on Yom Tov) is not permitted, yet it seems logical that it would be considered permissible because of OCHEL NEFESH (food). And carrying a Siddur to shul (where there is no Eruv) is permitted, even though such a Melacha is not being performed for food. Obviously, we need the Oral Torah to help us out (to say the least).

The source of "sh'mura" matza is in 12:17. The mitzva of eating matza on seder night [10,A158 12:18] is followed by the prohibition of owning of chametz during all of Pesach [11, L200 12:19]. Foods containing chametz are forbidden [12,L198 12:20].

MITZVA WATCH

Because the prohibition of chametz and the mitzva of matza are linked to each other in the same pasuk, we do not view Matza as a purely positive time-related mitzva. Women are not exempt. In fact, women are obligated to perform other Seder mitzvot as a package deal with matza. Specifically, women are obligated on the mitzva of Hagada - they should not be silent observers at the Seder, but should participate in transmission of the story and details to their children and guests. Women are also obligated to drink four cups of wine.

Chamishi - 5th Aliya - 8 p'sukim - 12:21-28

[P> 12:21 (8)] Moshe gathers the elders of the People and relays G-d's instructions. He also tells them that when the People get to Eretz Yisrael, they will continue to commemorate the events of the Exodus, with questions and answers from one generation to the previous one. The People do as commanded. Note the familiarity of the text (think Hagada) but also note the different combinations of questions and answers between the Torah and the Hagada.

Moshe tells the people that which G-d had previously commanded him to tell them. Here it says: Take a bundle of hyssop (EIZOV), dip it in the blood of the Korban Pesach, and daub it on the lintel and the two doorposts.

Notice this. Not only is going into Eretz Yisrael part of the Promises of Redemption, but in the statement of the laws of Korban Pesach there is reference to "when you will come to the Land..."

SOT The Torah tells us that when G-d will pass through Egypt smiting their first borns, and He will see blood on the doorposts and lintels of the Jewish homes, He will not let the "Destructive Force" (MAL'ACH HAMAVET, Angel of Death) to come to your homes... What the MASHCHIT was doing in Egypt on that night, when the Hagada states that it was G-d Himself. Some explain that the MASHCHIT was in charge, so to speak, of "regularly scheduled deaths". G-d did not allow him to enter a Jewish home that night so the contrast with Egypt would be total.

Shishi - 6th Aliya - 23 p'sukim - 12:29-51

[S> 12:29 (8)] It comes to pass at exactly midnight, that the Egyptian firstborns are smitten, and that the

Egyptians shower the Jews with gifts, and hurry them on their way.

[P> 12:37 (6)] And so the People of Israel leave Egypt. The People leave in such haste that they take quick-baked breads with them without taking the time to let the dough rise. Approx. 600,000 men, plus women and children leave Egypt, together with many Egyptians who are smart enough to flee with them. Thus ends a 430 year period of exile (according to some opinions, this is the time from the Covenant between the Parts and the Exodus - this is another way of explaining when the "enslavement began"). That night shall be a special night for all of Israel throughout the generations.

[P> 12:43 (8)] The Torah now shifts from relating the story of the Exodus back to the rules for the Korban Pesach. Jews who have "left Judaism" and embraced another religion **[13,L128 12:43]**, non-Jews, even those who are committed to the Seven Noahide Laws **[14,L126 12:45]** may not eat Korban Pesach. The Korban must be eaten in one place; removing it from its place is forbidden **[15,L123 12:46]**, as is breaking a bone in it **[16,L121 12:46]**. Only Jews participate. An uncircumcised Jew may not eat of the KP **[17,L127 12:48]**. A true convert to Judaism is equal to a born-Jew. The People did as commanded.

[S> 12:51 (1)] On the very day in question the multitude left Egypt.

Sh'vi'i - 7th Aliya - 16 p'sukim - 13:1-16

[P> 13:1 (10)] As a commemoration of the Exodus (specifically plague #10), we are to sanctify firstborns (human, kosher farm animals, and donkey. Each type of "b'chor" is treated differently) **[18,A79 13:2]**. The Torah sets down the yearly observance of Pesach, even after entry into Israel.

MITZVA WATCH

In Parshat BO, we have the general command concerning the sanctity of the firstborns and the specifics about one type - the firstborn donkey. Elsewhere are the details about firstborn humans and those of the 3 types of domesticated animals - cow, goat, sheep.

Chametz may not be eaten **[19,L197 13:3]** nor even owned **[20,L201 13:7]** on Pesach. It is a mitzva to relate the story of what happened **[21,A157 13:8]** at the Seder. T'filin also serve as a reminder of the Exodus. Pesach must be in the spring, the time of renewal of nature.

This requires Sanhedrin to add an extra month from time to time to "push" Pesach into the spring. When there is no Sanhedrin, we have a fixed pattern for 13-month years; when we have a Sanhedrin, it has discretionary leeway within specific guidelines.

[P> 13:11 (6)] A first-born-male donkey must be redeemed **[22,A81 13:13]** (by giving a sheep or its value to a kohen) or destroyed **[23,A82 13:13]** (a less desirable alternative).

The Torah reiterates the significance of the younger generation asking and receiving answers and explanations about the origin of the Nation.

The T'filin connection is also repeated.

The two final portions of BO (all of Sh'vi'i) join the two first portions of the Shma as the four passages of the Torah contained in each of the two T'filin (written together on a single strip of parchment in the "shel yad" and on four separate parchments inserted into four distinct chambers in the "shel rosh").

Haftara - 16 p'sukim - Yirmiyahu 46:13-28

Parallel to the sedra, Egypt's downfall (at the hands of Bavel) is prophesied. (It is quite rare that a prophecy to another nation is used as a Haftara.) Israel, however, shall not fear; G-d is with us! The pasuk that assures us about the Ultimate Redemption mentions that it might happen in the distant future. Nonetheless, we shall not despair. This can be seen in context of the well-known notion that the Mashiach will either come "in his appointed time", or sooner. It depends upon us.

The Babylonian army is compared with the countless nature of swarms of locust. Thus Egypt falls to locust again - and there is another connection to the sedra.



From the upper right, reading right to left, we find ARBEH (locust), a black rectangle representing CHOSHECH (darkness), and a sword representing MAKAT BECHOROT. In this case the sword has a double meaning: It can represent the killing of the firstborns and/or the killing BY the firstborns of others in anger over Par'o's repeated refusal to yield to the threat made by Moshe (in G-d's name) against the firstborns.

The word BO (in Hebrew) is not just the name of the sedra, but also the number (BO = 2+1 = 3) of MAKOT in the sedra. There were seven plagues in Va'eira and another three in Parshat BO.

In addition to the word BO, there is also a BOW (as in bow and arrow) and a BOW as in a bow of ribbon.

The clock reads almost midnight. G-d told Moshe that MAKAT B'CHOROT will be at exactly midnight. When Moshe told this to the people, he said "around midnight", because he was afraid that people would not know midnight exactly and would think that G-d did not do as He said He would.

The lamb in the doorway is the Korban Pesach which was to be brought into the homes from the 10th of Nissan.

Matza is matza.

The barking dog is from the Egyptian neighborhoods, because in the Jewish areas, not a dog barked its tongue. The tranquility in the Jewish areas was in stark contrast to the panic and desperation of the Egyptians. This the dogs contributed to the sanctification of G-d's name on this special night.

Their reward, as the Torah provides, is that we "throw" them our non-kosher meat. The can above the dog can be dog food.

But the can has another meaning. In Hebrew, canned goods are called

SHIMURIM, sa in LEIL SHIMURIM.

The yo-yo represents Par'o's erratic behavior. Call for Moshe and Aharon. Get them out of my sight. Bring them immediately. If I see you again, you will die. Quick, get them...

The bull with an O between its horns is PAR-O

The bone is for the prohibition of breaking a bone in Korban Pesach. It is also for the word that appears a few times: B'ETZEM HAYOM HAZEH...

Above the bone is one of last year's visual TTriddles. It is a symbol for a weather map that indicates total cloud cover and a strong easterly wind. That represents the plague of locust that arrived on a strong easterly wind and covered the sky like heavy clouds.

T'filin are t'filin. Two of the four parshiyot inside T'filin come from the end of Parshat BO

The baby, goat, and donkey stand for the three types of B'CHOR, firstborns - human, kosher domesticated animals, and donkey.

The axes and the sword are mentioned in the haftara.

As is the EGLA YEFEI-FIYA, here represented as a prize-winning (obviously beautiful) calf.

That leaves two unexplained items which are visual TTriddles.

THE JERUSALEM INSTITUTE OF JEWISH LAW **Rabbi Emanuel Quint, Dean**

Lesson # 267 (part three) • Renting of Real Estate

This is the last lesson dealing with renting of houses and contains miscellaneous laws.

As I write this lesson, the world is still reeling from tsunamis. On an infinitely smaller scale, what if a natural disaster hits the area where the real estate is leased?

Rabbi Yosef Karo calls chapter 321 of Hoshen haMishpat "One Is a Lessee of an Irrigated Field or an Orchard and It Dried Up"; he calls the next chapter "One Is a Lessee of a Field and It Was Consumed by Locusts or It Was Blasted [by Storms]." The topics are similar since in both situations the lessee fails to reach the anticipated potential because of natural calamities, in the one case drought and in the other, locusts or hail.

The parties enter into a rental agreement for a farm and/or an orchard. Halacha describes the method of irrigation of farms in two ways: (1) by adequate rainwater, or (2) if the rainwater is inadequate, by irrigation streams from a river or a well. What if the source of water dries up? Either there is no rain or the well or river dries up. The lessee will not be able to produce the amount of grain or other produce that was anticipated. Or what if the farm is plagued by locusts or blasted by storms or hail? Does the lessee have any respite from the payments he is to make to the owner? If the lessee is a sharecropper, then both the lessee and the owner will suffer since the sharecropper pays only a fixed percentage of what is produced, but the tenant-farmer pays a set rental regardless of the production.

Halacha recognizes a distinction between (1) renting "this field in which we are standing," making the conditions of the field to be as when they are standing there; (2) renting "a field;" so that the conditions at the moment of renting are not the criteria for what the field has to be. (In this last instance the field is specified but since the parties were not standing in the field and the owner does not state "this field," he makes no representations as to its continued condition.) The codes speak of similar events happening to orchards of trees. The laws are similar to that of farms.

Natural Calamity on This Farm

Assume that the lease is for a field that is irrigated from a well or spring and the well or spring dries up. If there is a source of water available from a nearby river from which the lessee can fetch, albeit with great effort on his part, and he fails to do so, there is no rental deduction allowed to the lessee. (Nowadays, in many countries there are tank trucks or pipes that can bring water closer to the farm. And if the lessee is a sharecropper, then Beth Din will estimate how much he would have produced had he made the effort to obtain water. Conversely, if there is no water to be had at a reasonable distance and the lessee none- the lessee extends his efforts and obtains water for the crops, he is to receive a reduction in the rent if he is a tenant- farmer, or a larger proportion of the crop if he is a sharecropper. The reduction depends on the loss sustained by the lessee.

However, if at the time of the rental it was the clear intent of the parties that the irrigation as it was at the time was included in the rental, then if the irrigation system of the rented farm dries up, there is a reduction in the rent. The example frequently given is that the owner and lessee are standing in the field and the owner stipulates that this is the field that I am renting to you. Although he does not explicitly state that the conditions that exist are warranted to continue to exist, it is held that this is the intent of the parties and if there was an adequate water supply at that time, it is implicitly warranted that this will continue. Thus, any loss in the water supply is sufficient to grant the lessee a reduction in the rental. This exception should be used sparingly and only if Beth Din is fully convinced that this was the clear intent of the parties.

What has been said regarding loss of available water applies equally if the farm is rendered unfarmable because of an invasion of locusts, or because the crops have been smitten by a blight, or blasted by hail or storms. In the unlikely situation where only this farm has been so struck, then there is no reduction in the rental.

Natural calamity in the entire area

If the entire area suffers a drought, of the water supply, so that the river also dries up, there is a reduction in the rental. In halacha this is called makat medina, a plague has hit the community. Similarly, if the entire area is struck by locusts or blasted by tempests and hail that destroys the crops, there is a reduction in the rental. The owner cannot plead that it was the lessee's misfortune that caused the calamity; since it affected all of the fields in the community; and all farm owners must bear such a loss. The foregoing actually applies only to the tenant-farmer; it has no application to the sharecropper, since he pays a percentage rent, and if he harvests nothing or reduced crops, the owner suffers proportionately. There are situations where the cases are analogous to natural calamity in the entire area. There is a reported case whereby the duke of a duchy in Italy granted certain people licenses to be moneylenders in his stalls in the market- place. The license also included the right to sue borrowers in the courts of the duke. These licenses were given in perpetuity. One of the moneylenders, Reuven, sold his license to Shimon for several years. After a year the duke abolished the right for the licensees to be able to use his courts to collect the debts from borrowers, and the license decreased in value.

Shimon pleaded that he was entitled to a reduction in rental since the duke's decision was tantamount to a calamity befalling all of the licensees, and analogous to the drying up of the water supply. The Beth Din held that Shimon was entitled to a

reduction on the rental. However, there was a dissent that held that reductions resulting from calamities applied only if the calamity had already occurred, as when the water supply had already dried up and not to future calamity, such as the duke's court no longer being available to the lenders. The dissent states that since there was a change in conditions Shimon should either cancel the sublicense or pay the full rental to Reuven. There is the case of Reuven renting a house from the owner Shimon for two years and the entire rent was paid in advance. During the rental period, a plague struck the city and a majority of the inhabitants fled the city; a minority remained. Reuven, the lessee, also fled and left the house vacant. When the plague subsided, the inhabitants returned to the city and Reuven sought a rebate in rent for the period that he was out of the city; Reuven pleaded that this was a case of a calamity in the entire area. The majority opinion held that it was a calamity of an entire area and thus Reuven was entitled to a rent abatement.

The subject matter of this lesson is more fully discussed in volume IX chapter 321 of A Restatement of Rabbinic Civil Law by E. Quint. Copies of all volumes can be purchased via email: orders@gefenpublishing.com and via website: www.israelbooks.com and at local Judaica bookstores. Questions to quint@inter.net.il

MEANING IN MITZVOT

by Rabbi Asher Meir

Each week we discuss one familiar halachic practice and try to show its beauty and meaning. The columns are based on Rabbi Meir's Meaning in Mitzvot on Kitzur Shulchan Arukh

A Hasty Stride

In a number of places, the Talmud warns us against walking with a "broad stride" (p'si'a gasa). For example, in Berakhot 43a we learn that a broad stride, or an excessively erect posture (koma zekufa) are inappropriate for a Torah scholar. It also adds that such a stride "deprives him of one in 500 of the light of his eyes". But this can be rectified by making kiddush on Shabbat eve.

On Taanit 10 we learn that Yaakov warned his sons that they shouldn't enter Egypt with a broad stride for the same reason. And on Shabbat 113, the gemara states that a broad stride is one of the things forbidden on Shabbat by the mandate to differentiate our Shabbat going from that on weekdays; the gemara then comments that even on weekdays such a gait is forbidden.

Rav Kook explains this directive based on a fundamental ethical conundrum, which is also a common theme in his thought: the appropriate relationship between ends and means. We often phrase the issue as a dichotomy: Do the ends justify the means? Rav Kook presents the contrast more subtly, as a continuum. People make varying distinctions between ends and means; the higher a person's spiritual level, the less he will distinguish between the two. "When a person is imperfect in his intellect and his personal qualities, and his spirit has insufficient appreciation of Hashem, his spirit will conceive a great distance between means and ends."

By this approach, Rav Kook explains all the nuances in the various passages regarding p'si'a gasa. The ultimate goal of an individual is to attain equanimity and peace in his soul; thus, it is appropriate that all of the means he employs in his development should also be undertaken in a measured and tranquil demeanor. Thus, haste is inherently a negative character trait.

Yet the gemara in Berakhot refers specifically to a Talmid Chakham. Rav Kook already pointed out that a simple person has a lower conception of the relationship between ends and means than an elevated person; he views them as quite separate. Rav Kook adds that a simple person also has different goals than the scholar; usually he is not even focused on spiritual perfection, but rather on various material pursuits. Given that a common person has ends which are in themselves less than ideal, it is not really so terrible if he pursues them with means that are incompatible. "Reckless pursuit of spiritual harmony" is a contradictory, not so reckless pursuit of money or enjoyment.

Just as the ultimate end of an individual is to attain inner peace, so the ultimate goal of the world is a state of perfect harmony. Shabbat is meant to be a harbinger of this ultimate perfection, "a taste of the world to come". Thus, someone who has a tendency to excessive haste can find rectification by bringing in the Shabbat day appropriately, for this is another way of distancing ourselves from haste and focusing on the ultimate goal. So making Kiddush on Shabbat eve is a rectification for this character trait.

We can add that the harmony between means and ends is also a central message of Shabbat. The idea is that we attain the final redemption partially by experiencing it. We have explained in the past that constantly advancing the material progress of the world is not enough to bring the redemption; we need to demonstrate that we believe that this process has an end. This is done by occasionally resting; a person who knows that he will certainly attain his destination will feel at ease to rest at times; he knows that this will not prevent him from reaching his goal. This is one way in which Shabbat is a sign; it demonstrates our faith that the work of perfecting the world is finite and achievable. So it is appropriate that on Shabbat a broad stride is forbidden altogether, even for someone who is not a Torah scholar.

Publication Update: Both volumes of the book have already been through page design, type-setting, and proof reading. It won't be long now, IY"H, that we will see it IN PRINT.

Rabbi Meir authors a popular weekly on-line Q&A column, "The Jewish Ethicist", which gives Jewish guidance on everyday ethical dilemmas in the workplace. The column is a joint project of the JCT Center for Business Ethics, Jerusalem College of Technology - Machon Lev; and Aish HaTorah. You can see the Jewish Ethicist, and submit your own Qs — www.jewishethicist.com or www.aish.com

TANACH

Spiritual and Ethical Issues in the Historical Books of Tanach; JOSHUA, JUDGES, SAMUEL, KINGS (Nevi'im Rishonim) by

Dr. Meir Tamari

The Glorious Renaissance - A Jewish King! - Part 3

The renovation and the purification of the Temple was not an end in itself but merely a prelude to significant actions as truly befits the House for G-d; a natural sequel to the finding of the Torah scroll written by Moshe and its warning of impending punishment for Israel's sins. Hulda, the prophetess, had told Yoshiyahu that because he had mourned and sorrowed at these sins and had taken seriously the words of the Torah, the evil decree against Israel would be postponed. His answer to G-d's words was in accordance with a pattern that we find throughout Tanach and is in keeping with the spiritual value and religious significance that Judaism attaches to the actions of Mankind.

"What was created first? Bet Shammai said, 'The Heavens, as we read: In the beginning G-d created the heavens and the earth'. Bet Hillel said, 'The Earth, as we read: The generations of earth and heaven, in the day that G-d created them (B'reishit 2:1). Bet Shammai holding to their mida of din, taught that Man cannot achieve spirituality on his own but requires an outpouring of spirituality from heaven and only then can he achieve sanctity, so the Heavens came first. Bet Hillel arguing for midat hachesed, hold that Man can raise himself by his actions and then as a result spirituality pours down from the heavens on him; so the earth, the abode of Man was created first" (Shem Mi Shmuel, Bereishit). We find Avraham erecting a matzeiva as a sign of his part in the brit, each time that Hashem enunciates new parts of His promise, Yaakov anoints the pillar at his dream of the ladder, to signal his awareness of Hashem as his protector, and Yehoshua brings the people to enter a covenant with Hashem after they have conquered the Land and divided it into the tribal territories. Now Yoshiyahu gathers the leaders of Israel from throughout Judah and from the remainder of the 10 tribes in Shomron and the Galill, to renew the Brit with Hashem required by the ancient scroll that the priest had found in the Temple. "There (D'varim 29) it is written: 'You are standing today all of you, your children, your wives, that you shall pass into the covenant that Hashem enacts with you this day'. Yoshiyahu said, 'I shall also enact a covenant, I too am standing'; so he caused all those found in Yerushalayim to stand in the covenant" (Rashi, Divrei HaYamim Bet 34:30-32).

As part of this covenant, he removed any of the remaining objects of idolatry from the country and caused the people to serve G-d, which they continued to do all the years that he lived. It is noteworthy to realize that he was the only king after the Temple was built, who was able to remove the bamot, the localized altars to Hashem. Even though these were not idolatrous, nevertheless, they were forbidden by the Torah once there was a centralized Mikdash, since they militated against the national worship, as opposed to the individual worship, that is so intrinsic to Judaism.

The public observance of Pesach, in all its minutiae and according to all its halakhot is the most appropriate cementing of the Brit between Israel and Hashem, since it celebrates the birth of the nation via Divine Redemption. The punishment for its non-observance is karet, severance from the Jewish body politic. Indeed, together with Circumcision and Yom Kippur that both earn the same punishment, its non-observance marks the last station for those on their way out of Judaism. Many times in our history, we find the celebration of Pesach as re-affirmation of the covenant between Israel and Hashem. "The main purpose of Pesach, is to eliminate the idolatry that is in their hands; 'withdraw from idolatry and grasp onto mitzvot' (Mechilta)" (Malbim, Shmot 12:21). When Israel after their 40 years wandering in the wilderness, crossed the Jordan to the Promised Land, they circumcised their sons and then we read: "And Israel camped in Gilgal and they performed the Pesach on the 14th day of the month [Nissan]" (Yehoshua 5:10).

After he had removed all the idols and the abominations that Achaz his father had placed in the Mikdash and strengthened the building, Hizkiyahu: "sent messages to all of Israel and Judah and Efrayim [the 10 tribes] to come to G-d's House and perform the Pesach" (Divrei HaYamim Bet 30:1-21). It was in keeping with these traditions that Yoshiyahu, after he had cemented the covenant between Israel and Hashem after finding the scroll, called on Israel to come to Yerushalayim to partake

in Zevach Pesach, the family sacrifice of the Pascal lamb; and they came!

The text describes Yoshiyahu's adherence to the exact demands of the halakha. The Kohanim were organized by him according to the order set down by David, as they had been disrupted by the idol worship during his father's long reign, but the king strengthened and hastened them in their holy tasks.

This Davidic organization, written in what Chazal (Yerushalmi Megila 1:1) called Megilat Beit haMikdash, had been applied to the Leviyim as well, so they too were organized accordingly and ready to assist the groups of Israelites that came to the Temple. Pesach was held on its correct date, unlike in the days of Hezekiyahu, who had observed Pesach in Iyar, the second month, because the people were ritually unclean due to idolatry. To mark the special significance of his Pesach, Yoshiyahu supplied from the royal purse, all the sheep, goats and cattle needed for the Korban Pesach and for the Chagiga [festive offering] by those people who could not afford to buy their own. The Aron Kodesh was placed in hiding in the special building that Shlomo had built for it; Yoshiyahu had been told that Churban HaBayit was definite even if it had been postponed, so he hid the Aron, the staff of Aharon, and the jar of Manna sample that were kept along-side it. "There was not a Pesach like that of Yoshiyahu since the days of the Prophet Samuel, nor did any of the kings of Judah or Israel celebrate anything like it (Divrei HaYamim Bet 35:18). Never before were the hearts of Israel so united in G-d's worship as in his days" (Radak, Melachim Bet 23:22).

This is the 67th installment in Dr. Tamari's series on "Tanach and its messages for our times"

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[7] **From the desk of the director**

[1] From the virtual desk of the OU **VEBBE REBBE**

The Orthodox Union – via its website – fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and the Israel Center. The following is a Q&A from Eretz Hemdah...

Q When a woman lights candles and thereby accepts Shabbat, are her children also bound by that acceptance?

A Let us start with your assumption that a woman accepts Shabbat with her lighting candles and move on from there. The primary source for that approach is the Bahag (over 1,000 years ago) in the context of the laws of Chanuka. The Bahag says that one must light Chanuka candles on Friday before Shabbat candles, because if Shabbat candles were lit first, it

would then be forbidden to do melacha (actions forbidden on Shabbat) including lighting Chanuka candles. Many Rishonim (including Ramban and Rashba) argue on this assumption and cite a gemara that implies that one accepts Shabbat only by davening Maariv of Shabbat. However, many accept the Bahag's view. The Ran (Shabbat 10b) for one says that the final warning of the shofar blasts before Shabbat instructed people to light Shabbat candles. He explains that since this is preferably and usually the last melacha done before Shabbat and it is done in Shabbat's honor, the lighting also serves to accept Shabbat.

The Shulchan Aruch (Orach Chayim 263:10) brings both opinions, but the Rama says that the minhag is basically like the Bahag's stringency. Another well-known halacha that emanates from this approach relates to the order of lighting. The (Rama 263:5) says that one lights before making the beracha on the candles, because making the beracha would be accepting Shabbat, making it forbidden to subsequently light the candles (see Mishna Berura, ad loc.: 27). Rav Ovadia Yosef (see Yechave Daat II, 33) says that the Shulchan Aruch rejects both assumptions and, therefore, a woman should make the beracha before lighting and does not necessarily accept the laws of Shabbat with the lighting. Although he tried to unite the S'faradic communities behind this practice, especially regarding the order of lighting, different customs still exist among S'faradim. In contrast, Ashkenazim accept the Rama's ruling and basically do not do melacha after the beracha which follows lighting the Shabbat candles.

Why do we say that the Rama basically forbids melacha like the Bahag? The Bahag's terse statement implies that once Shabbat candles are lit, no more melacha can be done at all, and, therefore, there is no choice but to light Chanuka candles first. However, others accept his basic approach that lighting ushers in Shabbat but not in an absolute form. Rishonim (see Beit Yosef, OC 263) cite the Maharam that one can light candles on the condition that the restrictions of Shabbat not take hold immediately, and the Rama accepts this opinion. Others claim that only women who light accept Shabbat with lighting, whereas men do not do so when they are the ones to light (Mishna Berura, ad loc.: 42). Furthermore, to answer your question, only the woman who lights accepts Shabbat, and this does not affect the rest of the household (Rama, ibid.). In general, when one person has accepted Shabbat and others have not, the person who accepted Shabbat can ask the others to do work on his behalf and can receive direct benefit from it (Shulchan Aruch 263:17).

Let us conclude by pointing out that a few issues remain in applying the leniencies cited in the previous paragraph. Magen Avraham (263:20) says that since not all agree that a condition not to accept Shabbat by lighting works, a woman should use the condition only in a case of need. (What is included in "a case of need" is a matter of significant debate and requires a separate discussion.) His proof is interesting. If it were so simple to delay the acceptance of Shabbat, why wouldn't we make the beracha before lighting (as the rule is that berachot precede mitzvot)? Another not so simple question is whether when a father/husband accepts Shabbat in shul on an "early Shabbat," the family must also finish doing melacha, including lighting candles, by that time or not. (That too must wait for another discussion).

*Ask the Rabbi Q&A is part of Hemdat Yamim, the weekly parsha sheet published by Eretz Hemdah. You can read this section or the entire Hemdat Yamim at www.ou.org or www.erezhemdah.org. And/or you can receive Hemdat Yamim by email weekly, by sending an email to info@erezhemdah.org with the message: *Subscribe/English (for the**

English version) or Subscribe/Hebrew (for the Hebrew version). Please leave the subject blank. Ask the Vebbe Rebbe is partially funded by the Jewish Agency for Israel

[2] **Candle by Day**

One of man's greatest tragedies is mistaking the seed within him for the flower.

- From A Candle by Day by Rabbi Shraga Silverstein

[3] **CHIZUK and IDUD**

(for Olim & not-yet-Olim respectively)

The Torah tells us that that the Jews ate matza on the 15th of Nissan because they had been expelled from Egypt and had no time to bake bread. They baked the dough that they had taken with them without waiting for it to rise. This implies that had they had time, they would have prepared proper, leavened bread. Why is this fact considered so significant that it is mentioned in the Hagada as the reason for eating matza on Pesach?

There is another remarkable point regarding the matza eaten at the Pesach seder. When we begin the seder, we introduce the matza as "bread of affliction." But by the time we finish the story, the matza has turned into a symbol of freedom. How does matza serve as such a contradictory symbol?

The answer to these questions lies in the very nature of matza. Matza symbolizes lack of time and the priorities that must be set as a result. The Jewish slaves were given flour in a short lunch break and they had to bake the flour without waiting for it to rise. They had to go back to work. When they left Egypt, they apparently had planned to eat proper bread, but when they realized that they did not have the time to wait, instead of preparing fresh rolls for the first time in 400 years, they gathered up their belongings and left. This time, they had a choice - whether to be free or to eat fresh rolls. The Jews took the proper decision, recognizing that their choice of freedom was not choosing anarchy but choosing to be the servants of God. The fact that their bread did not rise in the heat of the journey was a miracle performed by God, one that perpetually reminds us that, when the chips were down, we chose to eat matza as servants of God rather than to enjoy the flesh pots of Egypt. What is the choice of those who still live outside the land of God?

Rabbi Joseph Tabory, Jerusalem

TORAH THOUGHTS as contributed by Aloh Naaleh members for publication in the Orthodox Union's 'Torah Insights', a weekly Torah publication on Parshat Ha'Shavuah

[4] **MicroUlpan**

Welcome to a special **Double Ulpan Lesson** meaning that you will learn a new Hebrew word for an English word that is as unknown to English speakers as the Hebrew word is unknown to Hebrew speakers... and vice versa (which isn't as much of a big deal as the versa vice). How do you say: Loss of the sense of smell? ANOSMIA (Eng.) TATRANUT (Heb.)

[5] **A Touch of Wisdom, A Touch of Wit**

R' Yisrael Salanter came to shul on his father's yahrzeit. There was another man present, who had yahrzeit for his daughter, and

who wanted to lead the service. Halachically, R' Yisrael's right took precedence. R' Yisrael saw that the other man was very upset, and he allowed him to lead the service.

"Excuse me, Rebbe," asked one of the bystanders, "why did you decide to allow the other man to lead the service? After all, you had the greater right, and the purpose of leading the prayer and reciting kaddish are for the benefit of the departed."

"My helping a fellow Jew brings greater benefit to my father than my reciting kaddish a hundred times," said R' Yisrael.

Shmuel Himelstein has written a wonderful series for ArtScroll: Words of Wisdom, Words of Wit; A Touch of Wisdom, A Touch of Wit; and Wisdom and Wit" — available at your local Jewish bookstore (or should be).

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[6] **BEWARE**

Dear TT reader,

It has come to our attention that there is a relatively new "hotspot" in town (in the Russian Compound, to be specific) that has become popular among English-speaking teens and collegiates. It is called The Jamm. It is a no-smoking, non-alcoholic drop-in youth center in which youngsters who like to play music can come and play on top-of-the-line equipment free of charge. Kids from the one-year yeshivot and seminaries for American students have been seen frequenting the place. It's a really nice, clean, safe place for kids to have a good time.

This is what we found on the website of Greatfully Grafted MinistriesInternational:

The JAMM is a kind of 'underground' coffee bar-home located in central downtown Jerusalem. We operate to engage the heart: to be merciful, to do something for somebody! Luke 10:5-10 "First say 'Shalom' to this house..." We desire to extend true Shalom to Israeli youth.

"...Stay in that house..." We are an indigenous Israeli ministry center that dwells in the heart of Jerusalem. The JAMM is a place for teens to dwell. It is a place where they will come to know that the only true and living God takes a personal interest in their lives. That he's a God of love and promise, brings healing and wholeness to our lives, purpose, great plans for each person, and an awesome destiny for each of us. He speaks to youth through his Word, cell groups, bible study, worship, prayer, music, concerts, multimedia seminars and the arts that "The kingdom of God is near," is Real, Exciting, and Worth living for!"

Help warn and protect our children.

Let me make it perfectly clear: The Jamm is a Christian missionary operation whose goal is to attract Jewish youth to belief in Jesus (or whatever name he goes by in Israel). Students, parents, people who have sons or daughters of friends or relatives in Israel this year — be properly warned. (This alarm was raised by a yeshiva student who innocently went there to check out the scene. Kol HaKavod for his perception and speedy reaction to the situation. — Phil Ch.

[7] **Divrei Menachem**

Parshat Bo introduces us to the first command given to the Jewish people as a nation. We might have expected belief in

G-d to top the list, yet the divine directive refers to the fixing of the Jewish calendar (Shmot 12:1-2). The key is that "this month" - Chodesh Nissan - be designated as the first month of the year.

The beginning of each month (Rosh Chodesh) used to be fixed by the sighting of the moon. In this way, man is partner with G-d in the structuring of time on earth. The significance lies not only in the fixing of holidays (with all of their respective rituals) but also in the determination of dates as they pertain to legal transactions.

For the Greek-Syrian Hellenists this command matched both Shabbat and circumcision in its significance. For to forbid a court to recognize a new moon based on the testimony of witnesses meant that there could no longer be any holidays to celebrate and fixed times by which to determine contracts, tithes, and other timely affairs.

Symbolically, the detractors of Judaism wished to deny us that sign of renewal signaled by the New Moon, so clearly demonstrated by Bnei Yisrael at Sinai only seven weeks after the Exodus. Now, however, following the Sforno's interpretation, this Mitzva demonstrates how we, whose time once belonged to our Egyptian masters, became masters of our time in a unique and blessed spiritual framework.

Shabbat Shalom, Menachem Persoff

SHEYIBANEH BEIT HAMIKDASH...

A series of articles on Beit HaMikdash-related topics by Catriel Sugarman intended to increase the knowledge, interest, and anticipation of the reader, thereby hastening the realization of our hopes and prayers for the rebuilding of Jerusalem and the Beit HaMikdash.

When Kohanim Ate Kodshei Kodashim...

It is a Mitzvat Asei, a positive commandment, for the Kohanim to eat the meat of certain Korbanot. We derive this Halacha from what is taught in reference to Korbanot HaMilu'im, Korbanot eaten by Aharon and his sons when Moshe consecrated them to their priestly office after the completion of the Mishkan. Rambam writes in Sefer HaMitzvot, "The 89th Mitzvat Asei is that the Kohanim were commanded to eat meat from Kodshei Kodashim (sacrifices of a higher level of sanctity), i.e. the Chatat (sin offering) and Asham (guilt offering). The Exalted One says, 'They - who received atonement through them - shall eat them...' (Shmot 29:33). The Sifra adds, 'How do we know that the eating of sacrificial meat effectuates atonement? Because it is written, '...He gave it to you (Kohanim) in order to gain forgiveness for the sin of the congregation (of Israel) and to atone for them before G-d' (Vayikra 10:17). How? The Kohanim eat and the owners (those who brought the Korbanot) obtain atonement'" (Pesachim 59b). And in fact Moshe severely chastised the Kohanim - Aharon and his sons - for not eating the meat of the Chatat and effectuating Kapara for Am Yisrael. Because the eating is connected with the Kapara to be attained, the eating itself must be regarded as the continuation and conclusion of the atonement process. Since the eating of the Kodshei Kodashim by the Kohanim was an integral part of the atonement process, it was considered a "quasi-Avoda". For this reason, when Kohanim ate Kodshei Kodashim, they wore their priestly garb. But first they immersed their hands in a valid Mikveh (Chagiga 5:2). Bartenura explains, "To eat Shelamim, Chatot, and Ashamot more is needed than simply washing, the hands must be

immersed in 40 Se'ah" (i.e. a valid Mikveh). One authority postulates that since eating of Kodshei Kodashim was a "quasi-Avoda", the Kohanim had to eat standing up. In contrast to Zerikat HaDam of the Olah, where the blood application on the Mizbei'ach (together with Teshuva - repentance) was sufficient to effectuate atonement, the "atonement process" embodied in a Korban Chatat or Asham had two essentials, Zerikat HaDam and the Kohanim eating sacrificial meat.

The minimum amount that the Kohanim were required to eat to fulfill the Mitzva, was a Kazayit. If there was not enough sacrificial meat available to satiate the Kohanim, they were permitted to add food that was Teruma ("priests-due") or even Chulin ("ordinary" food as opposed to "consecrated" food). All sacrificial meat, whether Kodshei Kodashim or Kodashim Kalim (sacrifices of a lower level of sanctity), whether eaten only by the Kohanim in the Azara as in the case of Kodshei Kodashim, or by "anyone anywhere in the City (of Jerusalem)" as in the case of Kodashim Kalim, could be prepared in any manner; roasted, cooked, boiled, fried etc. There was one significant exception and that was the Korban Pesach which could be only eaten roasted. The Kohanim could eat the meat of the Chatot and Ashamot only "during that day (of sacrifice) and (the following) night until midnight" (Zevachim 5:3,5). The very first Mishna (Berachot 1:1) explains, "...wheresoever the Sages prescribe 'until midnight', the duty of fulfillment lasts until the coming up of dawn (Olot HaShachar). Why did the Sages say: Until midnight? To keep the person far from transgression." Rambam writes, "The eating of the meat of the Chatat and Asham (by the Kohanim) is a Mitzvat Asei as it is written, "They - who received atonement through them - shall eat them..." (Shemot 29:33). Uneaten remnants of sacrificial meat left over beyond the prescribed time are called Notar and had to be burnt. If someone intentionally ate Notar, he was subject to the penalty of Kareit; inadvertently, he was required to bring a Chatat to atone for his transgression. The Mishneh Lemelech comments, "It is obvious that a Kohein would say (before eating Kodshei Kodashim meat), "...Asher Kideshanu Bekedushato Shel Aharon Vetzivanu...' Who has sanctified us (the Kohanim) with the holiness of Aaron and commanded us to eat Chatat or Asham.' The Mishneh Lemelech elucidates, "And all this is explained by our master (the Rambam) in what he wrote in the end of Hil. Trumot, 'Anyone (any Kohein that is) who eats Teruma (or any other "Kohanic" portion such as meat from the Chatat or Asham) first recites the Beracha on that particular food and then "...who has sanctified us with the holiness of Aaron and has commanded us to..." (We are familiar with the phrase "...Asher Kideshanu Bekedushato Shel Aharon Vetzivanu... from the Beracha recited before Birkat Kohanim during the repetition of the Amida. In the Mikdash, that phrase was added to all Berachot which were unique to Kohanim. Another example is the Beracha that was recited by the Kohanim before performing the Mitzva of Kiddush Yada'yim VeRaglayim - the ritual washing ("sanctification") of their hands and feet before Avoda (Sefer Hamitzvot, Mitzvat Asei 24). "...Asher Kideshanu Bekedushato Shel Aharon Vetzivanu Al Kiddush Yada'yim Veragla'yim" (Sefer Torat Habayit III, 7:17). There was a whole gamut of "Mikdash Berachot" which are almost totally unfamiliar to us today. Skim through the first Mishneh Lemelech of Ma'aseh HaKorbanot and then note Shoshan 12 of Rambam's Sefer Hamitzvot! Read the cogent comments of Ramban and be amazed! And, as we recall from our recitations of the Avoda on Yom Kippur, the response after a Beracha in the Mikdash was not "Amen", it was Boruch Shem Kevod Malchuto Le'olam Va'ed.

Where exactly in the Mikdash complex did the Kohanim eat their Kodshei Kodashim? The Mishna in Zevachim 5:3 notes that the "male priests" ate their Kodshei Kodashim "within the curtains." Tiferet Yisrael explains the difference between "within the curtains" and "anywhere in the Azara". Tiferet Yisrael defines (ibid. note24) "within the curtains" as the area enclosed within the curtains of the Mishkan. In the Mikdash, "within the curtains" was equivalent to the areas of the Ezrat Yisrael and Ezrat Kohanim further to the west. It also included adjoining chambers which were built in a non-sacred area and opened onto the Azara as well as the Bayit itself. Therefore, theoretically, the Kohanim were permitted to eat Kodshei Kodashim inside the Bayit! So why was the expression "within the curtains" used and not "anywhere within the Azara"? Because it was necessary to emphasize that any place in the Mikdash which was within the perimeter of the "curtains", i.e. within the walls of the Azara, was not necessarily identical with the actual Azara. Kodshei Kodashim were permitted to be eaten in the adjoining chambers and the Bayit, however when the Mishna says that Kodashim Kalim "may be slaughtered anywhere in the Azara", it means they could be slaughtered only in the Azara and nowhere else. Kodashim Kalim could not be slaughtered in the Bayit (except possibly possibly ex-post facto) nor in the adjacent chambers even if their entrances opened out on to the Azara. The Gemara rules, "One may not slaughter (in a chamber) because they are not sanctified in this regard (Zevachim 56a).

Catriel's book in progress: The Temple of Jerusalem, A Pilgrims Prospective; A Guided Tour through the Temple and the Divine Service

Towards Better Davening and Torah Reading

We've mentioned an old, sometimes repeated over the years, feature that belongs as a part of this column. We used to call it BASH, which stands for Break Anti-halachic Shul Habits. Here is a pair that we've expounded upon, but seems to need repeating, based on what keeps happening in shuls all the time.

- DON'T PASS IN FRONT OF SOMEONE SAYING THE AMIDA. True, he/she shouldn't be standing where they are, but you still cannot pass in front of them. After they finish, if the opportunity presents itself, tell them - pleasantly - that where they were standing blocks people (who know not to pass) and causes others to violate halacha (intentionally, unknowingly, inadvertently, or whatever).

- The partner of the previous plea is... DON'T STAND FOR YOUR AMIDA IN A PLACE THAT WILL BLOCK OTHERS FROM PASSING. Please please please.

On another note, GL of London asks for a clarification on the following issue...

In the first of the two Shacharit pre-Shma brachot, the angels are described thusly: "Then they all accept upon themselves the Yoke of Heavenly Sovereignty from one another, and grant permission to one another, to sanctify the One Who formed them, with tranquility, with clear articulation..." at this point, there are two different versions.

[1] The last phrase - B'SAFA V'RURA - has one more word, UV-NIMA, and with sweetness, and then the next phrase follows with "they all as one, respond and say K'DUSHA (noun)" - KODOSH KODOSH KADOSH... -or-

[2] B'SAFA V'RURA UVNIMA K'DOSHA (adjective), with clear articulation and with holy sweetness: KODOSH KODOSH KADOSH...

[1] K'DUSHA, noun, begins a phrase

[2] K'DOSHA, adjective, ends its phrase

According to R' SHolmo Tal z"l, editor of the Rinat Yisrael siddurim and machzorim, [1] is the more common phrasing for Nusach Ashkenaz, and [2] is more common for Nusach S'fard. In his siddurim, he left [1] in Nusach Ashkenaz, even though he believes [2] is the more correct form, based on the flow of the words.

Don't know if this clarifies the issue, but that's the story. Thanks, GL, for asking

TTRIDDLES...

are Torah Tidbits-style riddles on Parshat HaShavua (sometimes on the calendar). They are found in the hard-copy of TT scattered throughout, usually at the bottom of different columns. In the electronic versions of TT, they are found all together at the end of the ParshaPix-TTriddles section. The best solution set submitted each week (there isn't always a best) wins a double prize a CD from Noam Productions and/or a gift (game, puzzle, book, etc.) from Big Deal

Last issue's (VA'EIRA) TTriddles:

[1] This word might explain the Birds' Head Hagada

[2] Moshe's cousin: two brothers in Va'eira; his namesake's two partners in book 23

[3] Father and sons alliteration champs

[4] It uniquely extends the commonest pasuk

[5] Va'eira connection to 7th or 8th Chanuka candle

[6] Partners in two plagues, the result of another, and a later battle

[7] Used several times in Torah and Nach to verify a certain knowledge

[8] plus 3 elements from the ParshaPix

And the envelope, please...

[1] CHARTUMIM. It refers to the wizards of Par'o who tried, with limited success, to reproduce the MAKOT. We had met them earlier with their failure to interpret Par'o's dream(s). The word also is the plural of BEAK, as in birds. "The so-called Birds' Head Haggadah derives its name from the images featured in the manuscript. Most of the human figures are depicted as having birds' heads with pronounced beaks." (Jewish Art Masterpieces)

[2] One of Moshe's cousins was MISHA'EL (son of Uzi'el, one of Amram's brothers). His two brothers were ELTZAFAN and SITRI. His namesake is Misha'el from the book of Daniyeil (Daniel), which is the 23rd of the 24 books of the Tanach. His partners there are CHANANYA and AZARYA.

[3] Levi's son M'RARI had two sons, MACHLI and MUSHI. MEM-MEM-MEM. Alliteration.

[4] Between Sh'mot 6:10 and Bamidbar 35:9, the words VAYDABEIR HASHEM EL MOSHE LEIMOR occur 70 times, making this the most common pasuk in the Torah. Only once, in Sh'mot 6:29, do those words appear as the beginning of a larger pasuk.

[5] Alas, there is none that I know of. I misread the haftara, which dtaes one of Yechezkel's prophecy as having taken place on the 12th of Tevet. I read it carelessly, when scanning for a TTriddle, as the 2nd of Tevet. That would be either the 2nd or 3rd of Tevet and would be a connection. So TTriddle [5] is hereby voided...with apologies to TTriddlers who spent time on this TTriddle.

[6] The answer is BAADAM UVAB'HEIMA - humans and animals. The Torah states that KINIM (lice) and SH'CHIN (boils) afflicted people and animals. The result of MAKAT B'CHOROT is the sanctity of the human firstborn and that of the kosher domesticated animals and that of a donkey. The phrase appears a couple of times in that context. And in the aftermath of the battle against Midyan, the army was instructed to count the spoils of war in terms of people captured and animalstaken.

[7] Maybe a little vague, but good TTriddle potential. The answer is B'ZOT - with THIS. The word appears 18 times in Tanach (8 of which are in Chumash), often as a proof (in context, obviously). With this you shall be tested... with this I will know... with this you will know... (this one's in Va'eira). Not all B'ZOTs come across like this, but most do. It's a strong word in its contexts.

[8] LE7 is ELISHEVA, as in the daughter of Aminadav, sister of Nachshon, wife of Aharon.

[9] The picture in the lower-left of the ParshaPix is that of Me'arat HaMachpeila in Hevron. Hevron was a son of K'hat, brother of Amram, Yitzhar, and Uzi'el, uncle of Moshe, Aharon, and Miriam.

[10] Which brings us to the wolf. Whereas we usually think of the plague of AROV as various and sundry wild animals - lions and tigers and bears, oh my! - and Rashi ads that there were snakes and scorpions as well, the Rashbam says that in his opinion, AROV was a plague of wolves. He bases this on p'sukim in Tanach. ("Even Ezra" mentions wolves among other wild animals as part of AROV.)

Special honors this week go to BYS. New solver? Please be in touch concerning your prizes.

This week's TTriddles:

[1] Lavan, Aharon, and Par'o many times

[2] Connection between this week's sedra and King Achav

[3] #Point of Departure and Bruto Duration

[4] The 114 connection

[5] Savana, Banana...among others

[6] Par'i said it thrice' David HaMelech twice; and someone else once. Who?

[7] plus 2 elements from the ParshaPix